the Alliance Weekly

MAY 1, 1957

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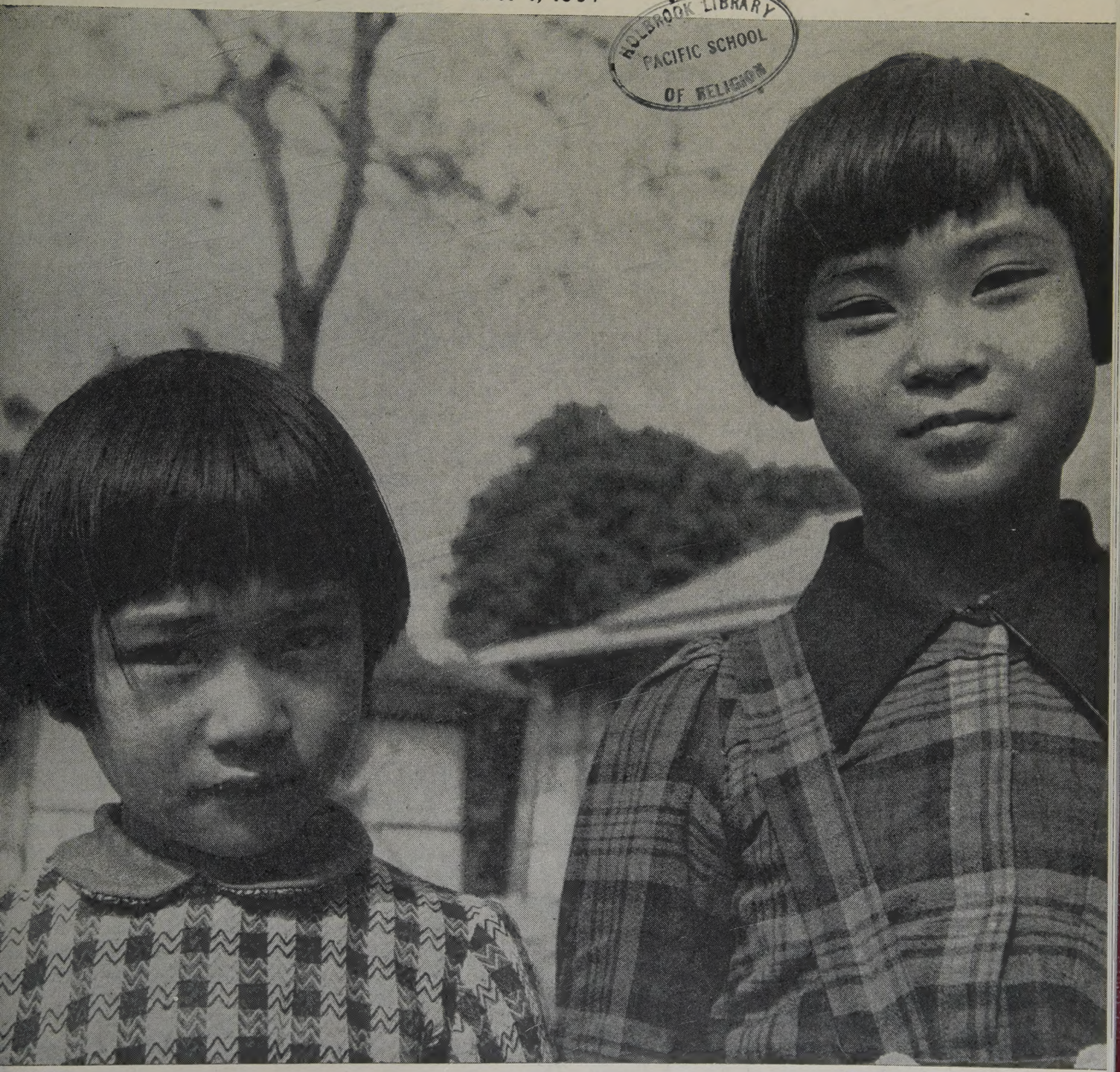


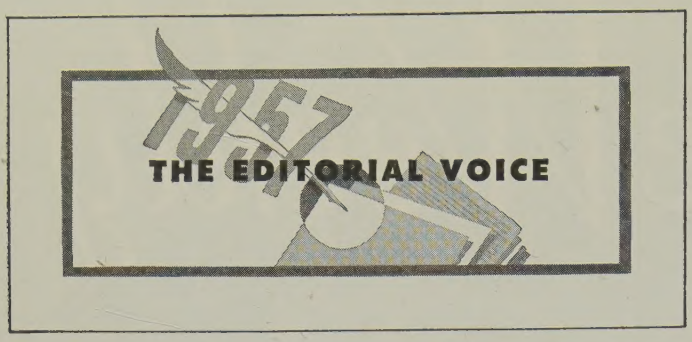
THREE LIONS

FORMOSA SCHOOLGIRLS (see page 13)

In this issue

A GOD-TOUCHED MAN

By Dr. Harry M. Shuman



Guest Editorial

By Rev. Merle Fuller

Director, Highland Lake Bible Conference

OUR GOAL: DECISIONS OR DISCIPLES?

To obey is better than sacrifice. Purity is better than possessions. Quality is better than quantity. Man judges by size and counts numerically. Our God takes a boy's lunch and by His almighty power feeds 5,000. He takes the jawbone of an ass and slays a thousand men. He takes a rod, a mere stick, and it becomes the weapon of power to the nation of Israel. They cross the Red Sea with it and witness miracles by its use.

In America today there is a generation of young people who have never witnessed nor felt the mighty power of the ungrieved Holy Spirit. Knowledge of the Triune God is their saddest lack.

Out of this soulish, fleshly generation have come thousands of zealous young men and women with religious fervor and often sincere convictions. They have gone out to reap the harvest with carnal weapons, feeling the kingdom would be ushered in by numbers. Youth leaders have had crowds as their goal—a mass production. They have neither brought God to man nor man to God. Men may be more expressive and more religious today, but certainly not more holy.

The sinner's reconciliation to God means a total and complete surrender, as a subject to his king or a servant to his master. It's the human will broken at the altar of God. It is complete devotion and worship from the repentant heart to a holy God. It's depraved, hopeless, helpless creatures, wicked and undone, in full submission to the Person of God the Father, God the Son, and God the Holy Spirit.

The prominence in the teaching of our Lord of discipleship is detected immediately. Jesus did not teach that we would have comfort and easy living, but denial. He taught His disciples that by bearing His name they would have a curse and be repulsive to the world. Their worship in spirit and truth would be obnoxious to a soulish, carnal mind. The natural man would not love this spiritual devotion. Jesus said, "I came not to send peace, but a sword."

If we try to grab the masses with easy handouts we will reap a generation that will crucify Christ and put Him to open shame. Their last estate will be worse than the first.

I am amazed when I read the seventy major points in the doctrinal statements of Charles Finney. The demands on sinners in his day for surrender and faith would be hard for some of our seventy-year-old saints to take today. Most preachers would be forced out of their pulpits if they started to resurrect these truths and New Testament demands. Our undisturbed, overfed, overweight, gadget-controlled age would never yield to such demands. Nevertheless, truth never diminishes.

God does not need Hollywood crowds or signs and wonders to prove Himself. The critical need today is for young preachers who will find God and obey Him, not use Him to get somewhere. Oh, may our prayer daily be to *know* God, to *love* Him, to *surrender* to Him and to *obey* Him. Then as we go out to serve, we'll go as men dead at the cross. We'll offer our bodies as living sacrifices and bear the reproach. The insults of wicked flesh will not grieve our pride, ego or pampered feelings. All of this will be reckoned dead. We will go as John the Baptist and preach truth. We may lose our heads but we shall hear His "well done."

I am convinced that much of our modern-day preaching and evangelical activity is presenting a false Jesus. Preachers have gushed and carried on glorified religious vaudevilles; they have been jokers instead of pray-ers. They have appealed to the flesh, and the grieved Holy Spirit could not glorify the Christ of God's Word. Young people have come to altars grinning, unbroken, with unbent wills. Holy Ghost repentance has been almost unknown. Godly sorrow for sin has been ruled out and easy, intellectual believism has been substituted. Our hero-worshiping generation has come to stand in front of a Jesus who has been sold down the river with a program of slush and gush that must make our forefathers toss in their graves.

I read that when Moses saw God, he fell on his knees. When Nehemiah caught a glimpse of the knowledge of God, he wept. Isaiah cried with soul devotion, "Holy, holy, holy is the Lord." Paul went blind on the Damascus road when he saw the Lord Jesus. John fainted as dead when he saw Him while on Patmos.

When our Lord Jesus Christ is presented in truth He may not appeal to the thousands, but purity, holiness and soul devotion may be restored. We may not have so many *professions,* but we'll have *possessions.* We may not have *decisions,* but we will have *disciples.*

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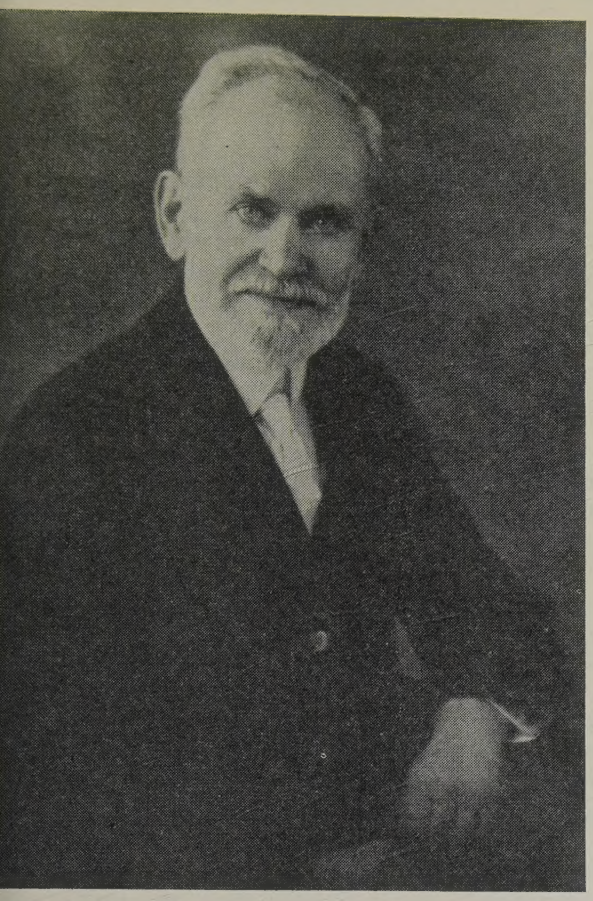
MEETING OF THE GENERAL SOCIETY

A meeting of the members of the General Society is hereby called to take place on Friday, May 17, 1957, at 1:30 P. M., in the First Baptist Church in Charlotte, North Carolina, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials, and to conduct such other business as may properly come before this body.

W. T. Smalley

Secretary.



E. D. Whiteside

A God-touched Man

Edward D. Whiteside

Over the next weeks Dr. H. M. Shuman, President-Emeritus of The Christian and Missionary Alliance, will be giving us the benefit of his wide experience and his intimate personal knowledge of some of the great souls who helped to shape our movement . . .

By DR. HARRY M. SHUMAN

A MAN is usually judged by the influence of his life and service on his own and succeeding generations. Judged on this basis, Rev. Edward D. Whiteside is worthy of a place among God's noblemen. He was not only touched by God but he fully responded to that touch. To him God was not a theory but a bright reality.

The divine credentials of great men in Bible history were that they had an experience with God which transformed their lives and they received an anointing to do God's work so that He received the glory.

Mr. Whiteside was born and saved in the Dominion of Canada. He was licensed to preach in the New Brunswick Conference by the Methodist Church. However, because of ill health he was unable to carry on this ministry regularly. Later he and Mrs. Whiteside moved to the United States and in the providence of God were led to the city of Pittsburgh. There he expected to enter into some kind of business and if possible regain his health.

Soon after reaching Pittsburgh he received a call to do slum mission work. He entered into this ministry but was still very greatly hindered by the poor state of his health. The following is an extract from a letter he sent to one of his brothers which tells of how God met in the healing of his body about this time:

"Years were consumed in the search for health. But I finally threw up my hands. That was what was needed. That is what is always needed, if the sinner would get saved or the believer get sanctified or the sick one get healed by God. To my utter amazement, when I finally threw up my hands I was instantly touched by Jesus. Divine life flowed through my body. It was a shock, sudden, unexpected and startling. I was touched when I threw up my hands, broken up in despair. Everything around me had suddenly grown dark as midnight. The presence of a host of demons and the awful reality of a yawning hell were all that I was conscious of as I sank on my knees in my room in the early morning. But I threw up my hands without taking time to reason or frame a prayer—only this cry of hopeless, helpless surrender—O God, help me.

"Like a flash of electricity I was instantly thrilled. Every part of my body and nerves were controlled by a strange sensation that increased in volume until I bowed lower and lower to the floor. I was filled with ecstatic bliss, my physical frame seemed unable to stand the strain. A momentary fear presented itself: a moment ago you thought you were sinking into hell, now you are in danger of dying from overjoy. I arose and my face was all aglow. Annie [Mrs. Whiteside], who had risen, exclaimed 'What's the matter?' 'I am healed! I am healed!' She threw her arms around me and we laughed together, unable to control our emotions.

"Why did it not occur sooner? Why did it not occur in Charlottetown? Why did not the Lord heal me then and help me in the New Brunswick and the Prince Edward Island Conference? I believe that He would have done so if I had thrown up my hands. I had a strong will and it hindered me. It was quite natural for one to imagine he would get healed if he only persevered and

refused to give in; eventually healing would come. Now I had to throw up my hands, only after this conceit had been killed. It was conceit to imagine I could get healed by piety, prayer or perseverance. Only when rendered so helpless I could not even try to believe or frame a prayer and perseverance was at an end, then it was that the Lord healed me. He spoke to me that instant and said, 'This is the first time you trusted Me.' It was deeply humiliating to be told that it was 'the first time.'"

From that hour God was very real to him and he entered into a life of prayer and fellowship with God which few men ever experience. This experience was more than physical healing. He was brought into vital touch with the living God. This sense of utter dependence upon God was a conspicuous characteristic of his whole life thereafter.

After Mr. Whiteside had been engaged in mission work for a few years Dr. A. B. Simpson came to Pittsburgh to establish a branch of The Christian and Missionary Alliance. At this time Mr. Whiteside was elected to be the superintendent of the branch. He hesitated about accepting this responsibility, but when urged further he turned to God and said, "O Lord, I appoint You as Superintendent of the Pittsburgh branch of the Alliance, and I will run errands for You."

In the life of Mr. Whiteside there were certain outstanding aspects that helped to make him the great man of God that he was. First and foremost was his prayer life. To him prayer was not something to be resorted to only in emergencies; it was a life ministry. It was living in touch with his Heavenly Father. There was about him an atmosphere that made one conscious of the presence of the Lord.

He taught his people to pray and really to love the prayer life. He led his people in spending whole days and whole nights in prayer. That does not mean they prayed until eleven or twelve o'clock, but until daybreak the next morning. The people learned to pray not only through his teaching, but by praying with mature saints. By being in the presence of these prayer warriors, new converts absorbed the spirit of prayer. Complaining church members from nearby towns who came to him for sympathy for their cause were led into the presence of the Lord in prayer and usually their murmuring ceased when they were through praying.

One time he was called to the annual missionary convention in the Gospel Tabernacle in New York City. Dr. Simpson, the pastor of the Tabernacle, wanted his prayer ministry. Mr. Whiteside was placed in the same room with a prominent preacher who was on the program. When the good brother retired Mr. Whiteside was beside his bed in prayer. In the morning the preacher looked over at the other bed; it was still unoccupied. Then he saw Mr. Whiteside still on his knees where he had left him when he retired. Ministering to the Lord in prayer as he did, he was able to get the mind of God.

His influence was extended and multiplied through the many workers whom he trained. These were often called "Mr. Whiteside's boys," and though many of them had graduated from Bible school before coming under his training, from Mr. Whiteside they learned invaluable lessons in practical Christian work. Some of them went to the mission fields, while others became workers in the homeland. His method of training workers was unique. Sometimes, to test their humility, he would give them menial tasks to perform such as carrying baggage for visiting preachers, scrubbing the front porch or helping in the kitchen. Often he would say, "We are not preachers so much as witnesses for the Lord Jesus." He sought to keep them from being artificial in their service. He wanted them to depend upon God.

One of his "boys" was pastor of a church in Western Pennsylvania. Serious difficulties developed, and the young man called Mr. Whiteside long distance, hoping for some advice as to the next step to take. Mr. Whiteside listened to the worker's story and then said, "The Lord is with you while you are with Him." He repeated the statement and hung up the receiver. He wanted the young man to cast himself on God. He could not always have Mr. Whiteside in the time of trouble, but he could have God.

Many of the Alliance churches in Western Pennsylvania were opened

(Continued on page 6)

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Elections at the General Council

Elections at the General Council, meeting in Charlotte, North Carolina, May 15-21, are scheduled for 1:30 P. M., Monday, May 20. Ballots will be cast for President, eight members of the Board of Managers, and members of Council committees. Council adjourns at noon Tuesday, May 21.

The opening and closing services and all business sessions will be held in the commodious First Baptist Church. Other evening meetings and the three services on Sunday will be held in the Park Center Auditorium. Friends in the Charlotte area are cordially invited to attend the public meetings.

Information concerning local arrangements may be secured from Rev. H. P. Williams, Box 261, Charlotte, N. C. Delegates are urged to write for reservations immediately.

The Missionary's Struggle with Darkness

4. Shinto and Japanese Moral Character

The last of the series which began April 3

By DALE CROWLEY, JR.

ABOUT the time of the Old Testament kings and prophets the islands of Japan were being populated from the west by people from the mainland of China and from the south by people from the islands of the South Pacific. Having refused to worship the Creator, as we read in the first chapter of Romans, these peoples began worshiping the creature. The most magnificent of all the creations of God was to them the sun, and around the sun they built the pagan idea that the objects of creation are in themselves deities.

This system became known as Shinto, or the "way of the gods," and the most distinguished deity was Amaterasu Omikami, the sun goddess, whose direct descendants were purported to be the emperors of Japan, as well as the entire Japanese race. Therefore the observance of Shinto ritual came to signify not only religious worship but also nationalistic patriotism. This subtle nationalistic flavor of Shinto constitutes its greatest opposition to the Christian faith; that is, since the observance of Shinto ritual is not religious but patriotic, such observance is incompatible with faith in Christ.

Most Japanese will readily admit that the Shinto religion is without reason or power and that the cult of the Sun Goddess caused indescribable suffering to the entire nation in the last war. These things are readily admitted, but actually to turn from those pagan deities, believe in Jesus Christ as Lord and determine never again to fall down before the Shinto gods is a decision which cuts right across the feelings of patriotic obligation. The ceremonies and festivals in which the Japanese people honor their Shinto gods several times a year constitute the very essence of civic expression, and for a member of the community to withdraw from such activities is almost unheard of, except where one is willing to pay any price and suffer any reproach for the sake of our Lord Jesus Christ.

The most heartbreaking experiences in Japan come to us when we see people who are professed Christians compromising the Christian faith with Shinto paganism, with the contention that Shinto is not religion but patriotism. Former Prime Minister Hatoyama, for instance, is a professed Christian, but he frequently visits the shrine of Amaterasu Omikami, bows and pays homage. Just after he was elected Prime Minister of Japan he visited that shrine and reported the affairs of state to the sun goddess. This is all excused as patriotism.

And there is Dr. Kagawa, supposed to be one of the greatest Christian leaders in the world. It was in 1950, I think, that he made a trip to America, the guest of many of the great churches of the United States. Just before he left Japan on that trip he also went to the great shrine of the sun goddess at Ise, bowed and reported his forthcoming trip to Amaterasu Omikami. He reportedly excused his actions by saying that although he bowed, he was not worshiping—only showing his patriotism. This idea is common in Japan among professed Christians, but God says in the Bible that we must not *bow down* before idols. Regardless of our heart attitude, God has strictly forbidden the act of bowing or prostration before an image made by man.

With this accommodation to pagan practices by well-known men of professed Christian faith, you can see how difficult it is to establish a true witness for Christ in Japan. As so-called Christians, the conduct of these men is construed as proper conduct for all Christians in Japan. But it is not impossible to see God work in these difficult situations. We thank God that we saw conviction, hunger for the true God, genuine repentance, genuine conversion, idols and altars thrown away, and Christians uncompromisingly living in the middle of idolatrous society, though ridiculed and persecuted for the sake of their Lord and Saviour.

A lot of people these days are so broad-minded that actually they are shallow. Such people believe that any religion is all right, as long as a person is sincere. Such an argument stems first from ignorance of the Word of God and, second, from ignorance of the conditions of people who live in the same world we live in. You can never convince me that Buddhism will save a man if he will only believe it sincerely, when the very observances of Buddhist festivals and rites always end up in a drunken and often licentious orgy. You can never convince me that Shinto will save a man if he will only believe it sincerely.

I have learned firsthand about that system of eight million gods; I have seen the inevitable results of that evil cult of the sun goddess upon which the ideology for the Japanese aggression was based and because of which so many American men were sacrificed in war. No, if a man drinks poison, no matter how sincerely he might think it is beneficial medicine, it will kill him, and if a man believes a lie it will damn his soul forever. There is only one way, Jesus Christ. He is the Way, the Truth and the Life, and no man, *no man*, will get to the Father and eternal life except by way of Jesus Christ.

We must warn these people who are drinking spiritual poison. We must overcome the difficulties and obstacles which stand in the way of their hearing; we must obey Christ and take the message of eternal salvation to them.

Finally, in these messages on the problems Christian missions face in Japan, I want to tell you of a thoroughly-entrenched moral problem. In America much good moral conduct has resulted from the warning "Don't do that because it is *wrong*," or "Do that because it is *right*." This kind of training has built strong character and a type of individualism which has characterized our nation. A man has been known to stand alone, regardless of what others did or said, because he was trained to base his actions and life upon an objective standard of right or wrong.

In Japan the warning upon which moral and social conduct has been taught is this: "Don't do that because people will *laugh*." I have heard that statement dozens of times coming from the lips of a mother or father in Japan. "Don't do that because people will laugh." Do you see what this does to a child? It makes him afraid of other people from babyhood, mortally fearful lest anyone should laugh at him, regardless of whether or not a thing is right or wrong. Soon the child becomes a moral coward, absolutely unable to stand alone for the sake of any kind of principle but bolstered and encouraged in heart only when the family, the community and the nation are standing with him.

You can see what effect this has upon missionary work. Because of this lack of the ability to decide on the basis of absolute values of right and wrong, and because of the haunting fear that he will be laughed at if he does something different from anyone else, most Japanese refuse to accept Christ.

There is practically nothing in Japan conducive to the acceptance of Jesus Christ; on the contrary, the entire society and every aspect of their culture are in opposition to the tone of Scriptures, to the teachings of Scripture and to the Christ of the Scriptures. I have heard and read that there are 40,000 Christians in Japan. When you realize what these 40,000 people have done in breaking through all of the difficulties and hindrances and obstacles to confess Jesus Christ as Lord and Saviour, and to love Him and live for Him, you can rejoice and be thankful for 40,000 miracles. It is a miracle of God when anyone is saved, of course; but looking at it from the standpoint of adverse circumstances, it seems to be more of a miracle in Japan.

Pray for the Japanese Christians, and pray for foreign missionaries in Japan. Pray for the work of Christ all over the world. We are all members of one another, members of the Body of Christ. We must stand together, pray together and go forward to spread the gospel to the uttermost parts of the earth until our Lord comes back. ◆ ◆ ◆

A God-touched Man

(Continued from page 4)

by Mr. Whiteside. He would send his workers for a Sunday or possibly for several weeks or longer to hold meetings in tents and halls. Without financial backing he took great steps of faith, and as a result the churches were founded on a spiritual basis that had the element of permanence.

The supernatural was clearly evident in his work. God used Mr. Whiteside greatly in prayer for the sick. Many people came to his home to wait on God for spiritual and physical quickening. Scores found deliverance through faith in the Saviour. God worked many miracles.

Not only did Brother Whiteside have a holy persistence in holding on in prayer, but in other matters as well. When he felt sure of the Lord's will he was not easily turned aside. Soon after he entered into rescue work he went to the warden of the Allegheny County prison in Pittsburgh and asked permission to hold services with the prisoners and to deal with them personally. The warden greeted him by saying, "What do you want?" His answer was, "The Lord sent me to visit the jail." The reply was, "You will have to see the commissioner." Then the warden became nervous, turned the key and unlatched the door. Mr. Whiteside put his foot in. This made the warden change his mind and he repeated, "This is against the rules." Mr. Whiteside said nothing—he was inside. He continued in this ministry for more than twenty-five years. He himself humbly testified that to be associated with "thieves, murderers and vagabonds" was helpful in the preparation for service which was to come later.

Another illustration of his holy persistence is found in the following incident. When the writer was a young man employed in a downtown business office in Pittsburgh, Mr. Whiteside came into the office one day near closing time. He asked me to take charge of his street meetings for the following summer. I declined, but he simply stayed with me and said it was the Lord's will and that he was counting on me. We left the office and as I kept giving excuses he walked with me for almost a mile to the Pennsylvania Railroad station. As I went through the train gates his last words were, "We are depending on you." He took no denial when he believed he was in the will of God.

God mightily used this man of prayer. His weapons were not carnal but mighty through God to the pulling down of strongholds, to the blessing of thousands. The streams of blessing still flow because of his faithful intercession and his unselfish service on behalf of others. A holy life adorned by good works never dies. Without noise or bluster his influence reaches yet today to the ends of the earth. ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

Gideon distribution reaches thirty-five million: The Gideons International, an association of Christian businessmen, has now reached the thirty-five-million mark in distributing Bibles and Testaments. In commemoration the international president, Mr. P. J. Zondervan, of Grand Rapids, Mich., presented a special leather Bible to Mr. George McSwain, assistant to the executive vice-president of Hilton Hotels, Inc. The ceremony was held April 3 atop the 3,000-room Hilton Hotel in Chicago, world's largest hotel.

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Gospel broadcasters get unique tribute: In the first tribute of its kind, more than thirty gospel broadcasters were presented from the platform at the Church of the Open Door in Los Angeles and honored for their part in spreading the Word. Three foreign missionary radio stations were represented. Mr. and Mrs. Ira A King, West Coast representatives for HCJB, Quito, Ecuador, told about the twenty-five-year history of that missionary station. Harry Trover spoke of HOZO in Panama and Rev. Robert Bowman, director of DZAS, Manila, described the new 100,000-watt transmitter the station has just installed.

●

Assemblies pass million mark: Membership of the Assemblies of God, the largest of several Pentecostal denominations, has passed the million mark. Tabulations recently released from headquarters in Springfield, Mo., include both foreign and U. S. adherents. The million membership figure was realized when reports from foreign fields indicated the number of adherents hit a new high of 575,811. United States membership was 470,361 at the close of 1956, placing the total adherents of the denomination at 1,046,172. The Assemblies of God was founded in April, 1914. Currently the organization has 7,916 churches, some 14,000 licensed and ordained ministers and 824,096 students enrolled in Sunday schools in this country.

ABROAD

Swiss Protestants plan international radio station: The Federation of Swiss Protestant Churches named a five-man committee to discuss proposals to establish an international, interdenominational Protestant radio station in Switzerland.

Prapat delegates approve Asia Christian conference: Protestant leaders from twenty-four countries unanimously approved a recommendation at Prapat, Indonesia, to set up an Asia Christian Conference as an organization for continuing coöperation among the churches and Christian councils of East Asia. The recommendation was in the form of a resolution submitted by Dr. D. T. Niles, of Ceylon.

●

South India church plans missionaries to Thailand: Two missionary couples will soon be sent to Thailand by the Church of South India, it was announced at Madras, India. They will go there as soon as negotiations have been completed. Church leaders feel that Buddhists in Thailand, who emphasize the Indian origin of their religion, might listen with special interest to Christian missionaries from India.

●

Asian Protestants urged to adopt Pauline "system": A Korean Protestant theologian told delegates to the Eastern Asia Christian Conference at Prapat, Indonesia, they should adopt the "system" of Paul in their evangelistic work. Professor II Seun Kay, of the Presbyterian Theological Seminary at Seoul, said St. Paul's apostolate was a combination of preaching, fellowship and service. "These three elements," he said, "also must be present in the modern apostolate of the Christian church in the East."

MISSIONS

Missionary builds more than fifty churches, schools: A new church dedicated at Nairobi, Kenya, March 31 brings to more than fifty the number of schools and places of worship erected by a seventy-eight-year-old American Protestant minister since he began missionary work in Africa half a century ago. Rev. George Rhoad has built many of the schools and churches with his own hands. He belongs to the Gospel Furthering Fellowship, an American group.

●

Reports workers "trickling back" to Egypt: American mission workers evacuated from Egypt during the Suez conflict are "trickling back" to that country despite U. S. State Department reluctance to issue permits, a Protestant missions leader said in New York. Dr. Roland W. Scott, executive secretary of the Joint Office for Southern Asia and Near East Committees of the National Council of Churches' Division of Foreign Missions, made this report at a meeting of the Near East Committee.

PEOPLE SAY

Dr. Paul C. Payne, general secretary of the Presbyterian Board of Christian Education: "The only answer to Communism is to confront it with a more powerful community of God. A world fellowship of Christians can punch through the Iron Curtain as no government can do to bring hope and inspiration to captive peoples."

WELDON B. BLACKFORD, Editor

AYFers Belong to a Family

By RUTH BAILEY

Youth Secretary of the Eastern and Central Canadian District

Teen-ager Bud has problems with his family. He wants the freedom of an adult, to be able occasionally to bring the gang home for an icebox raid, and to monopolize the living room. But, there are times when his family seems to cramp his style in these matters, and he doesn't hesitate to say so!

Frequently there is a family conference in his home. This is the occasion when the general idea is made clear to Bud that if he wants adult privileges he must assume adult responsibilities. After all, other members of the family also have their problems—the gas budget of the family car, for instance. So Bud gradually acquires a mature, coöperative attitude and realizes that things run more smoothly when everyone shares the responsibility.

AYFers belong to a very special family, the local church. They depend upon the church to provide room, equipment and financial assistance for special activities.

This is good and right; but are AYFers in turn sharing the responsibilities of the church? What do we know about the problems facing other members of the church family? How can we learn about these problems unless we attend the "family conference"?

Yes, there is such a thing! The weekly prayer meeting is very much like a family conference. It is a time when the joys and burdens are shared by those most concerned for the progress and welfare of the church family. The prayer meeting is the place where the spiritual needs of the church family are prayed for.

Here is an opportunity for AYFers to put their spiritual roots down deep, and to grow up in Christ in all things (Eph. 4:15). Others unite with you in remembering your requests before the Lord and rejoice with you when He answers. AYFers need this prayer fellowship, and the church family needs the prayer fellowship of AYFers.

Sometimes young people complain, justifiably, that older folk are not interested in them. But, let's face it: do you show an interest in the older folk? Interest begets interest!

Do some adults testify and pray interminably, until you are restless and bored? Don't be discouraged. I believe your testimonies and brief prayers can help transform the meeting. It is often surprising how the older people in attendance will catch your spirit in their praying and testimonies. Above all, your participation in prayer is a great encouragement to the pastor.

Do you have difficulty praying aloud before adults? It may be possible to arrange a separate AYF prayer session during the same hour, after sharing the requests of the adults. If it is not possible to do this, then determine to learn to pray in the presence of adults.

Do you, as an AYFer, want to be respected as an adult member of your church family? Then attend the midweek prayer service. Young people who assume the responsibility of the church family are soon entrusted with adult privileges. Attending the midweek prayer service helps young people grow up spiritually. Try it!

1957 Contest Corner

Many weekly young people's meetings have the tendency to be like the undertakers' convention — *very dead!* Youth leaders agree that the greatest single problem is the presentation of good programs.

The 1957 AYF Program Contest, which ends May 31, is a period when local AYFers can unite in doing something about this problem. Do it today!

How Does Your AYF Rate?

Some people are like wheelbarrows, not good unless pushed.

Some are like kites; if you don't keep a string on them they fly away.

Some are like canoes; they need to be paddled.

Some are like kittens; they are more contented when petted.

Some are like footballs; you can't tell which way they'll bounce next.

Some are like balloons, full of wind and likely to blow up unless handled carefully.

Some are like trailers, no good unless pulled.

Some are 100 per cent, regular in attendance, always coöperative.

The National AYF Office will release a very important piece of literature at the 1957 Council at Charlotte, North Carolina, in May. This material will make it possible for every AYF to determine their rating according to the standard.

AYF Guide

Bible Reading Plan for School Days

May 6-10

Monday .....Genesis 33
Tuesday .....Psalm 37:21-41
Wednesday .....Luke 7:18-35
Thursday .....Psalm 85
Friday .....Acts 20:1-21

Held in Satan's Grip

By REV. O. J. ABRAMS, *Philippines*

On several occasions while walking about the streets of Datu Piang, I had noticed a middle-aged Moslem whose appearance suggested that he was mentally unbalanced. Although I always spoke to him he never warmed to my friendly greetings. On the contrary, he avoided me as if he were afraid.

Recently water from the swollen rivers covered the streets of the town, and passers-by, walking single file upon the highest ridges, were still wading in water to their knees. I was picking my way along one of the submerged paths when I saw that friendless man approaching. He looked even more wild and bedraggled than usual. His expression was strange, and his eyes were fixed intently upon me. There was no room for either of us to turn from the other. We had to meet face to face.

Much to my surprise he quickened his step and made straight for me, his right arm extended at shoulder level. Thinking that at last he would speak to me I reached for his hand to greet him. Immediately he lowered his arm and met my grip. His hand was so warm I thought he must be suffering from fever.

It was then my eyes fell upon a small badge he was wearing. It bore his name and title, "Tinki—witch doctor." I knew then why he had always avoided me. Had there been another path he probably would have avoided me this time.

Suddenly I felt a shudder run through my body and I for a moment felt so weak I could scarcely stand. Trying to appear composed, I asked Tinki about his badge. Emitting a silly laugh, he let go my hand and hurried past. Again all my strength seemed drained from me, and I prayed that Jesus would cover me with His blood and protect me from this attack by demon powers. By the time I reached home I felt normal again.

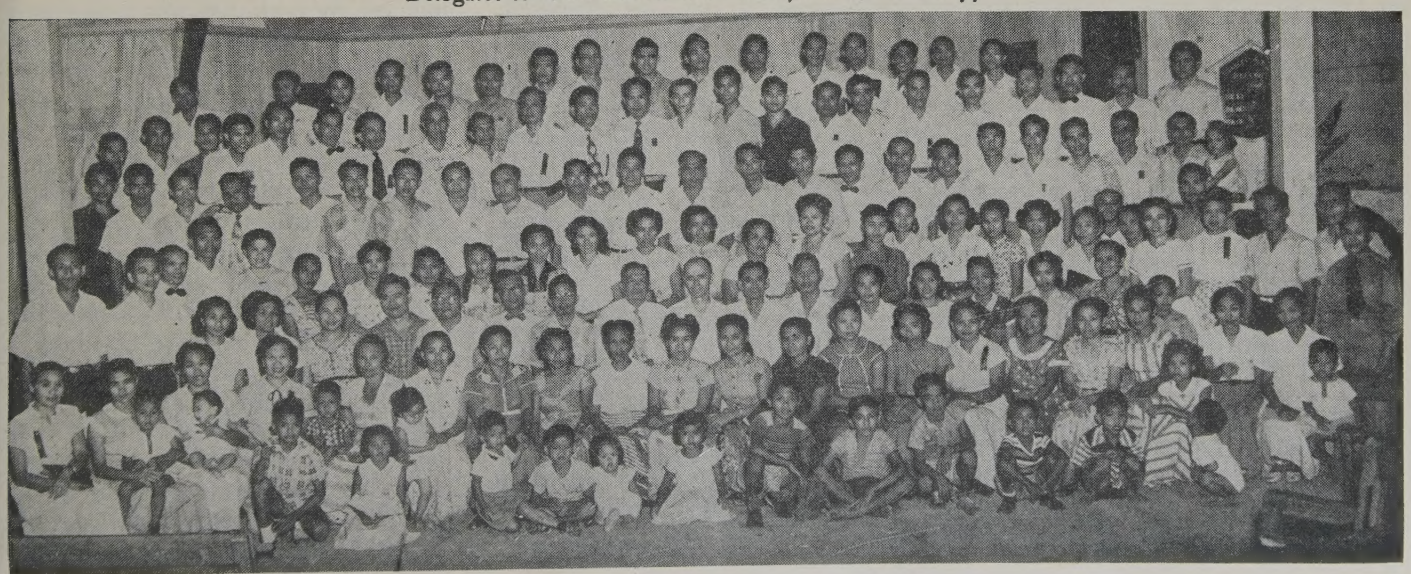
At bedtime that evening I could not sleep. The memory of that man's face haunted me. Turning to the Gospels, I read how Jesus dealt with demon-possessed persons. Far into the night I prayed, asking for another opportunity to meet that strange man of a heretical Moslem sect. I prayed for the Holy Spirit to fill me that He might overcome the demon influence by the might of His power.

About a week later I was passing the market place and as I rounded a corner Tinki was there. He seemed to have been waiting for me, and started walking beside me. Immediately I began speaking to him of Christ. Impishly he reached for my shoulder in an attempt to grip it. Failing that, he grasped for my arm. Both times I told him he had no power over me for the blood of Jesus Christ, shed by Him on Calvary's cross, protects me. In each instance he dropped his hand at the mention of the blood and seemed powerless for a moment to lift it.

As long as he walked with me I continued to warn him of the consequences his evil practices would bring upon him. I exhorted him to seek God lest he suffer the punishment of eternal hell. Then I asked him if he did not believe that through Christ only he could have his sins cleansed. He answered, "No." When I had further spoken to him of "the Lamb of God, which taketh away the sin of the world," he stopped short, came to attention like a soldier, gave me a snappy salute and speaking in English said, "Thank you."

Held in the grip of Satan this poor lonely man gropes blindly in occult darkness. Nominally adhering to Islam he practices the black arts of paganism, deluding not only himself but also any who patronize him. He is one of those to whom Christ has sent us to turn them from darkness to the light. May this frustration of his evil designs be to him a demonstration of the supremacy of Christ, and result in his yielding complete allegiance to Jesus as Lord.

Delegates to tenth annual church conference, the Philippines



Our Dani Neighbors Eat an Enemy

By REV. TOM BOZEMAN

I SIMPLY could not believe my eyes. Many times I had heard the Danis boast that they would eat the body of an enemy they had killed in battle, only to find later that they had not. It sounded so utterly fantastic I was frankly skeptical. Yet that is exactly what took place on Monday morning, December 3, 1956.

Chills ran up and down my spine as I heard the sickening thuds made by axes and stone knives with which they were dismembering their unfortunate victim. Although I had turned away to shut out the sight I could not resist the impulse to look again. They were cutting off the head and dividing the parts among them—the eyes, the ears and tongue. Then they began swinging their axes with all their might to cut the back open. My stomach could take no more. I was sick physically, but still more sick at heart from this horrifying spectacle. Men created in the image of God were behaving like savage beasts. I groaned within me, "Lord, help me to gain added command of this language so that I can win these people to Thee."

The battle in which this young man from an enemy village had been killed had taken place the day before. We had not been aware of it until we saw Dani warriors from our area returning in the afternoon. They stopped by our house to chat and look around. When they told me they had killed one of the enemy warriors I was not surprised, because they seldom clash in combat without some of them being killed. But when they were leaving, one of them shouted over his shoulder, "I forgot to tell you that we captured the body of our foe. Tomorrow will be the victory dance and we'll eat our victim. Be sure to come."

At first I put this in the same category with the other things I'd heard them say about cannibal feasts. The Danis like to shock us. But when other Danis passed the house they confirmed what they had said. It was then I made up my mind to go.

Monday morning after I had been walking about twenty minutes, I came to the Baliem River and found others on their way to the feast. They were crossing on crude rafts and shouted to me that I should hurry in order not to miss any of the spectacle. By the time I had climbed the steep, rocky incline and passed around the mountain to the village, people were converging on the place from all sides. In the distance I could hear singing and knew that already some of them had started the victory song which goes with the dance.

When they saw me approaching, some of the Danis I know greeted me and one young fellow, grabbing me by the hand, led me to the body of the victim. They were eager to know his name and hoped I could identify him. They knew I had often been among the enemy villages. I had never seen the young man before but my heart was moved with pity as I realized that he had died without knowing of Jesus who gave His life to redeem from eternal destruction such men as himself.

Several hundred people had gathered and were entering into the dance. I had my medical equipment along and began treating some of the spectators for yaws.

Occasionally, above the singing, I could hear the sound of wailing. Friends and relatives of the dead man had gathered on top of the hill beyond the boundary between the two factions. Usually on such occasions the body is dragged to the boundary line at the close of the victory dance and the friends can retrieve it. But this was one of the times when the threats to eat were made good.

Presently the corpse was tied to a long pole and, after some argument over who was to do the carrying, off they started. It took them about thirty minutes to reach the boundary line. Along the way women broke down bushes or grass to clear a path. At the appointed place, in full view of the mourners, the women formed a circle around the body and began to sing and shout. Some of them jumped up and down on the body. While they waited for some of the chief men to arrive, the dancers worked themselves into a frenzy. Louder and more piteous were the pleadings of the mourners as they begged for the body of their friend and relative. In sheer contempt the dancers changed the words of the victory song to, "We're going to eat; we're going to eat."

Few civilized men have actually witnessed a cannibal feast. Missionaries in the Baliem Valley had begun to doubt the lurid tales Dani tribesmen like to tell of such orgies. There was only one way to make sure, and that was to accept the invitation and see for themselves.

This eyewitness account of cannibalism indicates clearly that popular notions about the motives behind it are rarely correct.

Soon after John G. Paton arrived in the New Hebrides the bodies of six men were cooked and eaten at a boiling spring less than a mile from his house. A tablet in a large church building erected where John Geddie labored bears this inscription: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen." Our purpose in publishing this report is to help strip away romantic illusions as to the state of the heathen and to stimulate intercessory prayer that New Guinea natives shall respond to the gospel as did the people of the New Hebrides in the day of Paton and Geddie.

The singing became louder and the dancing increased in tempo. When it reached a great crescendo, the women moved quickly away from the body and several warriors rushed in. With their knives, axes and sharp rocks they began to cut, first on the calf of the leg, then the buttocks, after that the arms. As soon as one succeeded in cutting off a piece he pushed the others aside to make his way to the fire they had built nearby. If others thought he had too large a portion they compelled him to divide with them. In their struggle over the pieces of flesh they were like vicious dogs. Some of the flesh was roasted over the fire at the scene. Other parts were wrapped in grass and taken back to the village to be roasted and eaten that night. I suppose there were few people in all that throng that did not have at least a taste of human flesh.

Apparently they aim at torturing their enemies by letting them see the body of a brother or friend being treated in this fashion. It is the crowning insult to their enemies. Not until they have worked themselves into a fever of high excitement which fairly takes them out of their wits do they actually begin to eat.

This is the valley they once called "Shangri-La," the hidden utopia where primitive men left untouched with the corrupting influences of civilization have lived in idyllic bliss. Surely here is one spot on earth where there is nothing to hinder the true qualities that are in man from finding expression. What a devastating answer this scene I witnessed is to those who think man innately good. How can anyone say that these people do not desperately need the gospel which is the power of God unto salvation, not only to civilized men but also to the savages?

Rev. E. H. Mickelson writes concerning the five young Danis who are praying: "The praying Danis continue to receive instruction, and Gaspar has recovered from his arrow wound. The Lord is also graciously blessing at our Sentani base. Last night (March 10) we could hardly find room for the hungry folk who came to hear the Word of God. A Sunday morning service has been started in the Harbor among the Kapaukus and other workmen the government has imported. Zacchaeus takes this service when I am not here."

Enthusiasm for Bible Study

By MRS. JOHN SWIFT, *Peru*

Classes of the vacation Bible school were well under way when four bedraggled children entered the church. They had left their home early that morning, hoping that a truck would pass and take them the three miles into the little jungle town of Tingo María so that they could attend the Bible school. But no truck passed and they were caught in a heavy downpour of rain. Following that, the bright tropical sun came out, shedding scorching heat upon these little ones as they continued walking down the jungle road.

One of the little brothers was tired and thirsty and wanted to rest, but the others had no idea of turning back. Vacation Bible school comes only once a year! They didn't want to miss a day. And so as they finally reached the church they were smiling and had a look of real achievement. They had arrived!

Both brothers, Jorge and José, accepted Christ as their Saviour during the DVBS. A few days later José saw Jorge whispering during the closing prayer. He was overheard counseling his brother, "Say, Jorge, you have given your heart to Jesus now and you should show a change in your life and actions."

Do you wonder that we look forward to the vacation months (January through March) when we teach boys and girls who have so much enthusiasm that they will make that much effort to be present for the study of God's Word and to sing His praises?

Plans are now made and a team of two girls (Bible institute students) will be holding Bible schools in various churches of our regions. The Peruvian Church is beginning to see the need of Christian education for the children and want the help of those who have had some training in teaching. Christian parents realize that two weeks of intensive study brings marked differences in the lives of their children.

The Church in a Home, Japan

Imabari is a strategic city on Shikoku Island, Japan. As the result of tent meetings held last summer the Christians asked for a pastor, and Mr. Asaki, with his family, is now there. However, they are greatly handicapped because the meetings must be held in the home of one of the believers. Recently Miss Mabel Francis ministered to about seventy persons in various rooms in the house; seven individuals professed faith in Christ. God has blessed every time we visit there.—Rev. A. Paul McGarvey.

To stimulate interest in missions send The Alliance Weekly *to a friend. The cost ($2.00 per year) is negligible in view of the spiritual returns.*

Believers at Imabari, Japan, meet for worship in a home

A. P. McGARVEY

THE ALLIANCE FAMILY

WELDON B. BLACKFORD, Editor

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Ruth Kroon, R.N., sailed from New York on April 14, returning to Congo, West Africa, for her second term of service. She will be in charge of the McGuire Memorial Hospital and dispensary at Maduda. Miss Kroon's home church is The North Seattle Alliance Church, Seattle, Wash.

Ruth Kroon, R.N.
Congo

On Furlough

Rev. and Mrs. W. F. Christie and *Miss Mildred Harrod* arrived in San Francisco by plane from the Philippine Islands on April 10. Mr. and Mrs. Christie, who have been teaching in the Ebenezer Bible Institute at Zamboanga, have just completed their third term. Miss Harrod, who has just completed her first term, has served in the headquarters office as bookkeeper.

Rev. and Mrs. G. A. Powell and children, Gloria, Glenna and Linda, arrived in New York on April 16 from French West Africa, having just completed their first term of service. They have been working in the Ivory Coast and were stationed at M'Bahiakro.

With the Lord

Mrs. H. L. Pierson went to be with the Lord on March 27, at the home of her son, Leroy, in Tracy, Minn.

In 1916 Mrs. Pierson, then Miss Ozy Poling, went to the Congo under The Christian and Missionary Alliance. There she served for one term before she was married to Rev. H. L. Pierson, and together they labored devotedly for several terms. For a number of years they were stationed at Vungu, where they were much loved by the Africans.

Because of their great burden for the unevangelized people of the Gabon, the Piersons requested transfer to that field in 1936 and continued their labors there until 1942, when they returned to the homeland. Mr. Pierson passed away in January, 1944. A son, Leroy, survives.

Mrs. Rebecca K. Murdock, for many years a member of The Christian and Missionary Alliance Church of Hamilton, Ohio, passed into the presence of her Lord on March 17, at the age of ninety-four years. Mrs. Murdock made her home with her daughter, Mrs. Cora M. Zook, former missionary to Ecuador and Colombia.

Converted in her early teens, Mrs. Murdock's consistent Christian life was a source of inspiration to many. One who knew her intimately most of her life testified, "In all the years I have known Mrs. Murdock, I have never seen her waver in her Christian faith." Her devotion to her Lord has been a ringing testimony to her family and her wide circle of friends.

Sixty-sixth Convention Held in Pasadena

The sixty-sixth annual missionary convention of The Christian and Missionary Alliance Church of Pasadena, Calif., held March 17 to 24, resulted in a renewed missionary interest and much spiritual blessing. Missionaries who participated included Mrs. B. C. Gibson, Israel; Miss Carolyn Griswold, Tribes of Viet Nam; Rev. M. C. Allen and Rev. Henry Rankin, Indonesia, and Rev. Don McFarland, of The Pocket Testament League, who had just returned from Africa. The Bible teaching ministry was ably conducted by Rev. Russell R. Kauffman, Indianapolis, Ind., and Rev. W. P. Nicholson, Irish evangelist, who spoke one afternoon on the baptism of the Holy Ghost. Mr. Kauffman's pungent, God-anointed messages on the Christian obligation to take the gospel to the ends of the earth will not soon be forgotten.

Dr. F. Carlton Booth, nationally-known song leader, soloist and preacher, was in charge of the music for the convention and spoke on Saturday night. The Renanah Choir of Simpson Bible College presented a sacred concert on the opening Sunday evening which was both spiritual in content and high in musical quality. The interest and attendance reached a climax with the three services on the closing day, which included a colorful missionary parade and platform rally with twenty-six missionaries participating. The cash and pledge offering totaled over $31,000, which was an increase of more than $9,000 over last year's pledge, overpaid by nearly $2,000. "The spiritual impact of the convention, however, exceeded the increase in missionary giving and bespeaks a renewed missionary interest on the part of the congregation," writes the pastor, Rev. James E. Davey.

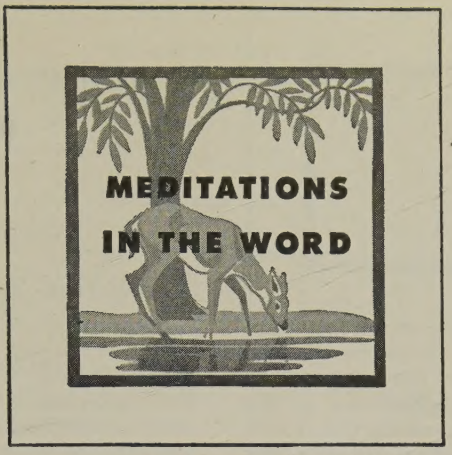
Newark (N. J.) Church Burns Mortgage

Sunday, March 24, will long be remembered by members and friends of The Christian and Missionary Alliance Church of Newark, N. J., as the "end of old things and the beginning of new" with the burning of the mortgage in a special service.

The impressive rite was held in an afternoon service with pastors and

(Continued on page 15)

Groundbreaking ceremonies of the Neighborhood Church in Santa Ana, Calif., were held on March 10, with Rev. W. V. Yaggy, District Superintendent, and Mr. John Gilchrist wielding the shovel. Rev. Emil Lindskoog, pastor, is at right.



Compiled by EDITH M. BEYERLE

Sunday

READING—Philippians 2:1-13.
TEXT—*"Work out your own salvation with fear and trembling. For it is God which worketh in you"* (verses 12, 13).

Most people are trying to live somebody else's life. But God has an inheritance for each of us. He wants us to appropriate it, understand it, catch the vision of it and realize it in our lives. The great majority of people are made up of patchwork. They take a rag from one, a piece from another and they stitch them on as best they can, until they become like a patchwork quilt. It is little wonder if sometimes it is a "crazy quilt." God wants you to be yourself, in Him. He has a pattern for you that He has for no one else, and if you will let Him He will weave it into your life in all its unique and beautiful design. Is not this the meaning of these remarkable and oft misapplied verses of our text? This does not mean that we are to earn our salvation by our works, for before the works begin we are assumed to have the salvation and to have made it "our own." . . . We are to work it out, develop it. —A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Hebrews 3:1-12.
TEXT—*"Whose house are we, if we hold fast . . . the hope firm unto the end"* (verse 6).

We are members of the Body of Christ which is His church, because we are born again, and being born again we have been baptized in the one Spirit into the one Body. The fact is, God cannot and does not put this word "if" as a condition of membership in the church which is His Body. . . . The "House of Christ" must be, and it is, those saints who shall reign with Him in His kingdom. Many of you think that all saints will reign with Christ. All saints will "reign in life," but not all saints will reign with Him in His millennial kingdom. They may be there, or they may be in the city which overshadows the earth, the New Jerusalem; but they will not hold positions of honor or recognition in His House unless they are counted worthy.—R. E. NEIGHBOR.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 37:7-18.
TEXT—*"Be silent to the Lord, and wait patiently for him"* (verse 7, margin).

Though God has no other desire than to impart Himself to the loving soul that seeks Him, yet He frequently conceals Himself from it, that it may be . . . impelled to seek Him with fidelity and love. But with what abundant goodness does He recompense the faithfulness of His beloved! And how often are these apparent withdrawings of Himself succeeded by the caresses of love! At these seasons we are apt to believe that it proves our fidelity, . . . to seek Him by an exertion of our own strength and activity; or that such a course will induce Him the more speedily to revisit us. No, . . . this is not the best way in this degree of prayer; with patient love, with self-abasement and humiliation, with the reiterated breathings of an ardent but peaceful affection and with silence full of veneration you must await the return of the Beloved.—MADAME GUYON.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Mark 14:1-9.
TEXT—*"She hath done what she could"* (verse 8).

O Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands that worked but tremblingly,
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice shall be,
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee!
—AUTHOR UNKNOWN.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Acts 3:1-11.
TEXT—*"He . . . entered . . . the temple, walking, and leaping, and praising God"* (verse 8).

Following the act of the British Parliament abolishing slavery in the West Indies, as of August 1, 1836, the slaves of Jamaica came together the night of July 31, and in white robes awaited the great liberation. As the clock struck the midnight hour, the 20,000 slaves arose shouting joyously, "We are free, we are free." Some no doubt would have felt that there was too much emotion, but those freed would feel that any emotion would be reasonable. What a difference it is whether we are principals or only onlookers! . . . If you should "greatly rejoice" as did those Jamaican black people, who has a right to forbid it? None but one who has remained calm under an equal freedom. And he will not.—FREE METHODIST.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Isaiah 42:1-12.
TEXT—*"Behold my servant"* (verse 1).

In the preceding chapter the lament was recorded: "I beheld, . . . and there was no counsellor." Now, as a much needed remedy for Israel's ailments, the cry arises, "Behold my servant"—endued with the Spirit and endowed with all the gifts which should fully equip Him to meet the need. The prophet had stated, "His name shall be called Wonderful Counsellor" (9:6 A.S.V., margin). The divine Servant is the "Wonderful Counsellor," even Jesus Christ. And He knowing everything from the beginning of time to its end, makes the perfectly "Wonderful Counsellor" not only for a nation but for the individual who chooses to make Him King. Why do we not seek His counsel more often? Why do we ever lean upon the arm of flesh? What a contrast: "No counsellor" among men; "Wonderful Counsellor" in the second Person of the Godhead!—PAMEH.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

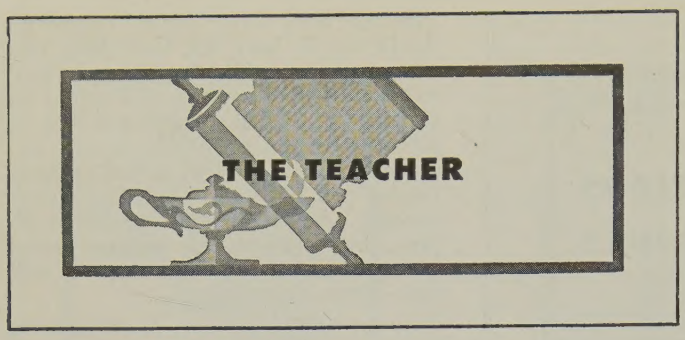
READING—Luke 24:46-53.
TEXT—*"Tarry ye . . . until ye be endued with power from on high"* (verse 49).

God save us from fruitless endeavors which demonstrate that we fail adequately to live and work in the Spirit! The omnipotent God who spoke worlds into being wants to work through us. The mighty power that raised Jesus from the dead has been given to us to energize our ministry. This is the dispensation of the Holy Spirit. The hour has come for God to demonstrate His mighty power anew in your life and mine. Let us humble ourselves at the cross until we experience anew the New Testament norm of life and ministry! . . . Obey, believe, receive!—HERALD OF HIS COMING.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

Our Cover

Western influence is easily seen in the clothing adopted by these young girls in Formosa. The youth of the Orient constitute one of the greatest challenges to missionary effort.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MAY 12, 1957

Responding to God's Call

Genesis 12:1-3; 17:1-9

DEVOTIONAL READING—Psalm 105:1-15

GOLDEN TEXT—*"Shew me thy ways, O Lord; teach me thy paths."*—PSALM 25:4.

BACKGROUND AND LESSON ORIENTATION

Subsequent to the confusion of tongues which led to the division and scattering of the peoples of the earth, the sacred record turns to the line of Shem. Redemptive history shifts to the Semitic race. Terah, the father of Abraham, was a Semite. Abraham's obedient response to God's directives made it possible for God to elect him as the father of the people through whom He would effect His redemptive purpose. The people who came from the loins of Abraham were called by the name of "Jew" after the captivity, as a name for the people who lived in Judah. In the lesson for this week the focus is upon Abraham. When any man is concerned with the issue of man's salvation the Bible will go into great detail in developing the story of his life. Facts are otherwise secondary.

CONTEXTUAL CONSIDERATIONS

Two millenniums of world history had passed; roughly two more millenniums were ahead before the coming of the Messiah. It is almost casually mentioned and quite easy to overlook that in Genesis 11:30 Sarai's barrenness is the key fact. This is made a situation in which God might display His power. The Bible keeps man informed that this is a divine drama. God thus chose Abraham because of his obedience, not because of his spiritual qualifications. Genesis 17 records some complaints and the impatient characteristics of Abraham. The sixteenth chapter shows how Abraham tried to help God out by carnal intervention. The teacher should emphasize the fact that the redemptive record is concerned only in revealing that the purpose is God's and that its execution is God's working, not man's.

SIMPLIFIED OUTLINE

1. *God's Call to Abraham*—Genesis 12:1-3.
2. *Abraham's Relation to God*—Genesis 17:1, 2.
3. *God's Covenant with Abraham*—Genesis 17:3-9.

KEY WORD ANALYSIS

(1) "Almighty God"—*El Shaddai* (17:1). God's initial dealing with Abraham had been as Jehovah. Here a new relationship was begun in a new concept of God. The combination of Elohim with Shaddai represented God as the Mighty One, belonging in the sphere of redemption. God as the protector and nourisher of His people was able to do for them what He had promised.

(2) "Perfect" (17:1), differs from the New Testament concept of perfection. The latter comes from *telos,* implying more a completeness than a sinlessness. This word implies blamelessness. This call followed Abraham's attempt to raise up a seed through Hagar. God wanted submission and obedience.

COMMENTARY ON THE PRINTED TEXT

1. *God's Call to Abraham* (Gen. 12:1-3).

It is clear from the tense of the verb here that Abraham's departure from Ur was no spontaneous, impulsive act. God *"had said . . .* Get thee out." This was deliberate obedience involving a tremendous upheaval of his whole life. Because Abraham had discovered the true God he was willing to go out into the unknown. He had to break the greatest human ties; he had to leave his inheritance. Thus he surmounted by faith two of the great prerequisites laid down by Christ for discipleship.

His obedience was not without the promise of reward. A new people was to spring from him; God's smile and protection were to follow him; prestige and honor were to be his. He and his seed would be a great spiritual influence in a world of sin. But the relation of other nations to this nation would be the key to their permanence and prosperity.

2. *Abraham's Relation to God* (Gen. 17:1, 2).

At this point the original covenant had been in force for about fourteen years. Just twenty-four years after the initial call in Ur, thirteen years after the birth of Hagar's son, God again broke the silence. This gives the reader a strong idea of the demand of faith upon this man during these years of comparative silence.

God preceded the new responsibility upon Abraham by a new revelation of His power. Abraham was called upon to reflect to his fellow men the nature of the God he served. He was to be a rebuke to the polytheism and paganism of those around him. God made the covenant fresh in force and personal in implication. Need it be stated that while nations have risen and fallen because of Israel, the Jewish nation has endured and multiplied.

3. *God's Covenant with Abraham* (Gen. 17:3-9).

Abraham fell on his face in an act of worship as God related to him the detail of the covenant. The promise to make him the father of many nations was literal. Every monotheistic people on earth today claims Abraham's fatherhood—Jew, Mohammedan, Christian.

God also changed the name of His servant to "the Father of a great multitude." It was while Abraham lay prostrate before his God that the limitations which he had placed upon the promise because of physical impotence fell away to insignificance. Although the establishment of the covenant required two millenniums of patient dealing with this stubborn people, God achieved His promise in Christ.

Note that God promised to become to His servant all that the God of such promises should be. The land was to be the permanent dwelling place of his posterity. They had to leave it only when they presumed upon the moral foundation of the covenant. The whole world will know when God returns this land to His people. It will be an act of His might, not a stroke of their military genius.

HELPFUL HINTS FOR LESSON PREPARATION

One of the failures in Bible teaching is that there is no attempt to relate the various segments of the Word to the general pattern of redemption. The heart of the Word is the unfolding of the mystery of redemption. The teacher should be continually conscious of this and endeavor to synthesize the material. Since most people are not readers of the Bible, the teacher should compensate for it.

Missionary Treasury

★ ★ ★ ★ ★

March, 1957

General Fund $235,200.44
Designated Specials 34,835.98

The income for the month of March was $52,000 less than we should have received according to our budgetary needs and also represents the amount by which, in the first three months of 1957, our income has failed to meet the budget. There has actually been a slight decrease as compared with the same period last year.

We are looking to the Lord and His stewards to join us in expectant faith that this shortage may be made up and that all the funds needed may be available. Only by this means will we be able to advance in 1957 as we have prayerfully anticipated.

Gifts for the month of March are covered by our receipts Nos. 3353 to 4916 and 224 to 330. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 12)

friends of several other Alliance congregations present. Among those taking part were: Rev. Anthony Guenther, Nutley; Rev. A. J. Booth, Jersey City, and Rev. Gordon Little, Harrison. The pastor, Rev. Frank Brocker, read a brief history of the church, which had its beginning in a store room in 1908. Purchased from an Episcopal congregation in 1912, the present building was enlarged and remodeled during the ministry of Rev. Tracy Miller and again while Rev. Thomas Wilcox was pastor. Eleven pastors have served the church since its organization.

Greetings were read from former pastors and the mortgage was burned by Mr. Brocker, Rev. L. J. Isch, Sr., District Superintendent, and Mr. George Corby, chairman of the board of trustees. Mr. Isch brought a challenging message from the Book of Joshua.

Evangelistic services were held from March 6 to 17 by Rev. William Lewellen, of Clymer, Pa., with the power of God being manifested in every service. Many sought help from the Lord and later witnessed to salvation, sanctification and physical healing. The evangelist in his messages emphasized Jesus as Saviour, Sanctifier, Healer and Coming King.

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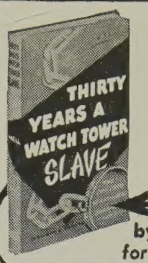

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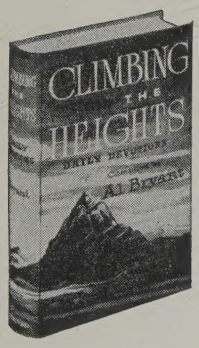

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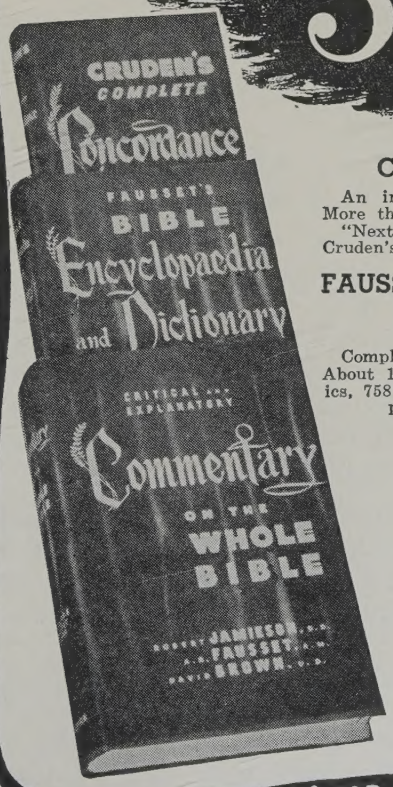

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Helping Them To Help Themselves

Jerut Gesamesin, translator

PASTORS in Thailand have had the entire Bible in their language since 1896, and the New Testament since 1843. With the help of missionaries they have studied it and have begun to learn how to declare its message. They have memorized passages from the Word so that they can speak to unbelievers with authority, bidding them to repent and obey the gospel.

But with the development of the churches the pastors must carry responsibilities in greater measure. No longer are they able to inquire readily of the missionaries when questions arise in the course of their studies and in their service. Commentaries, books on the great doctrines, concordances and Bible expositions which missionaries have with them for reference, the Thai preachers do not have.

Realizing the importance of helping pastors to help themselves, missionaries are facing the imperative need of providing tools by which leaders of the Thai church can make themselves proficient in ministering the Word. As long as they must lean upon missionaries for any kind of help Thai Christians cannot achieve the dignity of true churches.

The first step in this direction is the translation and adaptation of material which is now almost ready for publication as a *Topical Textbook of the Bible.* An enormous amount of work has gone into this. One of the lady missionaries has worked in conjunction with Mr. Jerut Gesamesin, an official in the Thai tax collecting system. Six nights a week Mr. Jerut has devoted two or three hours to this task. It was while doing this work that the truth of salvation became a personal experience in his life.

The cost of printing this book of nearly one thousand pages is $4,000. Money for this must come from sources outside the budget. Believing that many friends will share in completing this publication, the missionaries of Thailand make this appeal. Please mark contributions "Topical Textbook, Thailand," and send to the Treasurer.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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